

To the right worshipfull master Iohn Hales / his seruaunt Leonarde Coxe wyssheth long and
prosperouse welfare.

After that the Kynges Maiestie had by the aduyse and consent of his
moste deare and prudente vncle my lorde protectoure, and other of his moste
honourable counsaile, vpon certaine iuste consideracions put all the
preachours within his graces dominions to silence for a space, I, howbeit of al
the vnworthiest, yet neuertheles one of y^r nombre that is by his Maiestie
licenced to declare the worde of god to his people, thought it not mete for my
parte to let this tyme of sylence to passe ouer onely in myne owne pryuate
studyes, but in the meane tyme to wryte some thinge that myghte be no lesse
frutefull to the readers, thē was my tongue afore to the hearers. For this
purpose I chose vnto me an autour of venerable antiquitie, named Marke the
heremite, who in the Greke tongue had wrytten two ryght vertuose and godly
treatyses, the one of the lawe of th^e spirite, and the other of them that thynke
to be iustified by their workes. But whyle I was on hande with this translacion,
Master Iohn Olde a man of ryght good learnynge and my very frende, brought
vnto me the paraphrase of Erasmus of Roterdame vpon sainte Paules, Epistle
to Titus, the whiche I had certayne yeares gone translated into englyshe,
requilryng that I woulde peruse it againe, and amende suche faultes as were
therin eyther by the printers neglygence or myne ouersyght. And so to place
the texte with the paraphrase, that it might easily be perceaued what parte of
the paraphrase to what parte of the Epistle is correspondēt. And he shewed
me also that as the first tome or volume of the same paraphrase vpon y^r
gospelles and actes of the Apostles was all readye printed, so was the printer
nowe about to go on hande with the seconde tome, that is to wyte the
paraphrase vpon the Epistles of sainte Paule and the other Apostles.
Wherefore wyllynge to helpe to the furtheraunce of so godly an entente, and
to bryng in, at the l^oste, my farthinge into the treasurye of the lorde, I haue
loked ouer againe my sayde translacion, and haue amended the places that
wer faulty. And besyde• I haue so annexed the paraphrase to the texte, that the
readers shall (I trust) easily atteyne therby to the true vnderstandynge of
sainte Paules mynde. Whiche my labour I do dedycate vnto your mastershype,
whome I knowe to loue gods worde syn|ceretly, and vnto whome I knowe
my selfe to be moste hyghlye bounde of all men, as vnto the chefe and onely
socourer of myne olde age: humbly beseching you to accepte this lytle gyfte as
a token of my faithfull harte: and I trust with goddes helpe or it be long to
sende vnto you other monimentes of myne industrie, which I trust shalbe no
lesse pleasyng vnto you and no lesse profitable to the readers.

T He apostle Paule had made his dysciple Titus ouersear of the christian congregaciō in the noble Ile of Crete now named Candye, whome for the excellent gyftes that were in him, Paul loued as tenderly as yf he had bene his owne naturall sonne. And at his departinge out of that contrey, he made hym the head ouersear of the faythfull that were there. Afterwarde he wrote this Epistle or lettre vnto him from a citey of Epirus called Nicople, lyinge on the sea coaste in a clyffe named of the olde Cosmographers Leucate or the clyffe of A•|t•um▪ at whiche tyme all thinges as it semeth were quiet with the christians, for here is no mencion made of any persecucion. In this Epistle he putteth T•|tus in remembraunce to fynishe and perfyte tho thinges whiche he hymselfe had begone among the same men of Crete, and that in euery citey of the Ne whiche as writers doe testifie were an hundred, he sho•lde ordeyne ouersears, whiche we nowe call byshoppes and here they are of the Apostle named elders. And for this cause Paule prescribeth vnto him the true forme of a Byshop or Shepherd of Christes flocke. Furthermore bycause false apostles were come also into that partes, whiche went aboute to put theyr lewyshe ceremonies in|to mennes heddes Paule here geueth him a courage, strongly to confute and reiecte them. After these thinges he sheweth what is the dutye of euery persone and age lyke as he dyd to Tymothie: addyng this that no man ought to relsiste prynces and magistrates, executynge their office and power, yea though they were infidels, but rather to tolerate them patiently, that they maye the sooner by suche our modestye be called to y• folowyng of the gospell. Laste of all he wylleth Tytus to come to him at Nicopli but not afore y• he had sent Artemas or Tychicus whiche were his dysciples, into Crete to him: least par|adventure the Cretians woulde els thinke them sel|fes destitute of the conforte of an heade or chiefe ouersear, whome we call an Archebys|shope.

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The paraphrase of Erasmus vpon the Epistle of S. Paule to Titus.

The first Chapter.

The texte.

¶Paule the seruaunte of God and apostle of Iesu Christ, accordyng to the faithe of god|des electe, and accordynge to the knowledge of the trueth whiche is after godlynes in the hope of eternall lyfe, whiche god (that cannot lye) promysed afore the worlde began: but hathe opened his worde at the

tyme appoynted, thorowe preaching, whiche is committed vnto me accordynge to the commaundement of god our saueour, to Titus his naturall sonne after the continue faythe, Grace, mercy, and peace from god the father and from the lorde Iesu Christ our saueoure.

I Paule my selfe y^e addict seruaunt & obeyer, not of Moses lawe as I was once, but of God y^r father, & ambassadour of his sonne Iesus Christ: of the which my message y^e whole summe is, y^t suche as god hath electe to attayne to euerlastynge saluacion thorowe the gospel, them I should exhorte, not to the obseruaciō of y^e law, or to put their confidēce in workes, but vnto faythe, which onely openeth to al mē y^r entryng into euerlasting saluaciō thorowe y^r fre beneficence of Iesus Christ. And my cōmission is to call them, not to faythe onely, but also to y^r knowledge of trueth which among y^r Ethnikes was ouer heaped with the inuencions of mans wysedom, & among y^e Iewes it was hydde & wrapped vp in y^e shadowes of mysticall figures & ceremonyes. I am charged I saye to call mē to y^e knowledge of y^e trueth, not y^r whiche the philosophers of this worlde do teache, disputinge on y^e causes of natural thinges, but to the knowledge of that trueth which cōpendiously sheweth in what thinges a ryght christian lyfe consisteth, y^r ende & rewarde wherof is lyfe euerlastynge to folowe after this shorte lyfe that we leade here in the worlde: whiche euerlastynge lyfe, men ought with the more truste to hope for, how great troubles soeuer they endure while they be here. First because he that promysed this euerlastynge lyfe, was not a mortall man, that myght bothe be deceyued him selfe, & also deceyue other, but it is god that doeth it. Who, as it cannot be chosen but he must needes abyde alwayes god, so can nothing surely procede frō him but onely y^e mere trueth. And again bycause this y^r he promysed, he dyd not promes it by a chaūce, or but now of late, but afore y^e the world was made, it was fully determined by y^e diuine & vnchaūgeable decree of his mynde to do y^r which he now doeth. There is no newe thing that hath altered his purpose, but y^r thing which for secret causes onely knowen to his godheed he would haue to be couered & hyd hitherto, y^r would he haue to be opened to al y^e world at this tyme, y^e which he had afore by his eternall wyseldome appointed to y^r reuelyng therof. Neither would he y^t there should be onely shewed to y^e Iewes a shadowe darkened wth the mystes of figures, but his wil is that y^r cleare trueth should by y^e preaching of y^r gospel be declared to al mē, withoute any dyfferēce of nacion or language. This is y^r whole effecte of y^r doctrine of y^r gospel, y^r preaching wherof I haue not takē vpō me of myne own head, but it was

cōmitted to me, & not cōmitted by men, but by out saueour god: who dyd not onely cal me to the occupieng of an apostles office, but besyde that he enioyned it to me, and so charged me therwith, that it was not lawful for me to refuse that whiche he so earnestly commaunded me to do. These wordes haue I spoken, that no man shoulde thynke myne autoritie, or els the autoritie of him whome I haue put in my stede, to be but of lyghte estimacion.

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I therfore the same Paule beyng beyng in suche autorite, do wryte this Epistle or lettre to Titus my very naturall son, not by bodyly generacion, but by y^e seed of faithe, whiche I haue so shedde into him, and in the whiche he so well resembleth me, that I seame to be renewed in him lyke as a father is in his owne naturall childe. To him I wyshe grace and peace from him, from whome all true goodnes dothe come, that is to wytte from god the father and his sonne Iesu Christe the onely autoure of our saluacion. For in suche ryches as grace and peace are, my desire is to haue my children made ryche.

The texte.

¶For this cause I lefte the in Crete that thou shouldest reforme the thinges that are vnperfecte, and shouldest ordaine elders in euery citie, as I had appointed the.

But to speake now to the my sonne Titus: Sith I dyd knowe right well the nature of this ylande, & againe I dyd not doubte but that they had neade of a faythefull and dilygente curate or ouersear, I haue for that cause lefte the in Crete, as one representyng myne owne persone, bycause that the busynes of the gospels calleth me to other places, that suche thinges as haue bene there belgon to be corrected, thou as my deputye maye fynishe them. And bycause thou alone art not able to ouer loke so many cities as this Ile is replenysshed with, thou shalte ordayne in euery citie an ouersear or byshop, as I dyd bydde the whan I went from thence. But beware that thou admytte no man to so hygh an offyce without great dyscrecion: for he must be a very proued man to whom thou shalte betake this charge, and not all onely of a knowen and testified holnestie, but also he must be cleare from all suspicion of any maner of faulte what soeuer it be. Suche a byshop or ouersear, to the entente that thou mayste the better and surelyr chose out, I wyll set him forth by certaine sygnes, yea and in a maner paynte him to the.

The texte.

¶If any be blameles the husbnde of one wyfe, hauynge faithfull children, whiche a●● not slaundred of riot, ne●her are dysobedyent.

If thou knowe any man of that maners and vpright lyuinge, that no faulte can proueably be layed to him, yf he be contente with one wyfe geuyng no token of vchaste lyuyng, yf he haue children so instructe and brought vp, that they shew them selves to be christians, not onely with their mouthe, but allso in their deades and innocencie of lyuyng, that is to say, they haue none euyl name of ryotous and dysfolute maners, as the commune sorte of yong mē haue, nether are they dysobedyent to their parentes: suche a man shalbe meete to haue this charge committed to him: For he that shalbe counted worthy to occupye the rowme of a bishop, must be so fer wyde bothe from all vyce and all suspicion of vyce, that he maye be at all tymes readye to make answer not onely for his owne selfe but also for the honest conuersacion of all his whole familie. For the faultes of the children are wonte communely to be reproched to the fathers and mothers. Nowe whatsoeuer hurteth the good name of a byshop, it turneth to the slaunder of the gospel of Christ.

The texte.

For a byshop must be blamelesse, as y• stewarde of god: not stubborne, not angrie, not geue to muche wyne, no fighter, not geuen to fylthie lute, but a keper of hospitalie, one y• loueth Goodnes, prudente, sobre, righteous, godly, temperate and suche as cleueth vnto the true worde of doctrine, that he maye be able also to exhort by wholsome lernynge, and to im|proue them that say against it.

It is necessarye therfore that he whiche in a maner standeth in goddes steade

and to whom the treasour of euangelicall doctrine is committed, not to be hur|ded vp, but to be faithfully bestowed abroad, be in all poyntes without blame, and far from the vices of them that mooste communely beare offices: that suche as be vnder him, maye be vnder him wylynglye, and withall their hartes. He must loke vpon nothinge but the soule health of the flocke that he hathe charge of. He must studye to helpe them and redres that is amysse in them, and not to oppresse them, to teache them and not to compell them, to leade them and not violently to pull them, he must rather perswade then extorte, he must ouercome more by benefytes & gentylnes, thā by lordelynes or emperiousē cōmaundemēt.

He that setteth his mynde to these thinges, must not be wilfull nor of hie looke, nor full of hasty language, whiche wyll cause men soner to withdrawe theyr hartes from his doctrine, than to come to any amendement. He must also by all meanes auoyde the cryme of auarice and gapyng after lucre, for that thinge is vyle and pestilente euen in a laye officer, and muche more to be abhorred in a byshop whiche is a spirituall officer. For he that is infecte with couetyse, dothe nothing vprightly and as ought of equite to be done, but rather a byshop must be suche a one as wyl lyberallye bestowe his goodes in refresshyng of the neady, and in especiall straungers. Besyde it besemeth a byshop to be more in loue with vertue and goodmen than with money. He must also be sobre, iust, and of an innocent and pure lyfe, godly in the obseruacion of the christian faithe, subiect to no euyll affecciōs, but ferre aboue all suche desyres wherwith the commune sorte of men are led vp and downe. But chiefly he muste be a fast holder of the wordes of the gospell, wherin he is bounde to be well instructe, that he maye be able to teache them that be ignoraunt, what appartayneth to the saluacion of their soules, and that he maye with holsome doctrine exhorte and call forewarde suche as be slow, and fynally reprove them that speake against the truethe.

The texte.

¶ For there are many vnrewlye and talkers of vanitie, and dysceauers of myndes, specyally they that are of the circumsicion, whose mouthes must be stopped, whiche people whole houses, teachinge thinges whiche they ought not bycause of fylthye lucre.

I doe not warne the of these thinges without a cause, for there be many waywarde parsones, brablers and deceyuers of mennes myndes. These not geuing an eare to the teaching of the gospel, brynge in, in steade of it, vayne and vnprofitable fables of the Iewes, wherby they maye get them a name of learnyng among the people, and also gaynes. By these fables they begyle the myndes of some symple folke, and vnder the coloure of the gospell, they crepe into y^e hartes of their hearers: insomuche that many tymes they corrupte not one or two, but they ouerturne whole householdes and kynreddes, teaching shamefull thinges and far square from the veritie of the gospell. Yet do they neuertheles abuse the tytyle of the gospell to the lucre whiche they do vilaynously daylye hunt after. Wherefore see that thou rebuke them sharply and stoppe their mouthes. Yea and there be some of the gentiles that be combred with this enormite, but chiefly thou shalt fynde them to be of this malyciouse secte whiche be Iewes conuerted to Christ, but not syncerely. For they so professe the gospell that they mengle Moses lawe therewith and wyll not cleane forsake their Iewyshe supersticion.

The texte.

¶One of them selues (euen a prophet of their owne) sayde: the Cretians are
alwayes •lyars, euil beastes, s•owe belyes. This witnesse is true: Wherefore
rebuke thou them sharply, that they maye be sounde in the faith, not
takyng hede to Iewes fables and cōmaundementes of men that turne
away the trueth. Vnto y• pure, are all thinges pure: but vnto

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them that are defyled and vnbeleuyng, is nothinge pure, but euen the
mynde and conscience of them is defyled.

Nether is it any meruayle to haue suche men founde in Crete, that feade
their belyes with vaine wordes and naughtye wayes, sythen many yeares
agone a poete called Epimenedes whiche was a Cretian him selfe dyd
speake these worlde of his owne countrey men. Men of Crete be alwayes
•ars, euyl beastes, and slowe belyes. This wytnesse is so trew, that it
myght be taken for a worde of goddes owne mouthe. Be not they naturally
lyars which feare not to darken the most cleare lyght of the trueth of the
gospell with their fables? Be not they noyfull beastes whiche is euery
place blowe their venome on symple persones that be not ware of them?
Be not they slowe belyes whiche had leauer by false doctryne lyue in
ydlenes and rankly, then for the defence of the gospell, to suffre hungre
and be many tymes shrewdely handled as I am? Wherefore rebuke such
naughtypackes earnestly, that they may ones waxe good, and leuyng the
trust that they haue in the ceremonies of the olde lawe, they maye geue
them selves wholly to y• truethe of y^egospel: and that they geue not them
selves to such lewde tales of the Jewes throughe the whiche the
commaundementes of Christ be let go, and constitucions of men brought
in, in the steade of them. As the obsetuacions of newe Mones, the
kepinges of the sabbothe, circumsicion, wasshynges, choyse of meates
dyuersyte of clothing, to beware that they touche not certayne thinges,
and of the house to be seuen dayes vncleane, with many other lyke to
these. Whiche god for a tyme commaunded to be kepte of the Jewes,
partely that that nacion beyng rebellious and vnweyldy to be ordered,
might be holden and kepte vnder by the multitude of preceptes: partely
that those thīges should be as shadowes of true thinges to come. But they
are nowe of none effecte at al, insomuche that yf any man wyll contynewe
to kepe them styll after the maner of the Jewes, nothing can turne him
more away from the veritie of the gospell. For there is no nacion that
more stubbornely dothe rebell againste the gospell than the Jewes do,
which can in no wyse leue these vayne thinges. This meate saye they is
vncleane, eate it not. This bodye is vncleane, touche it not. Thus speake
they, but awaye with these dyfferēces, eyther of meates or clothinges,
among them that be trew Christians, to whō beyng cleane all thinges be

cleane. Neyther ought they to thynke any thinge that god hathe made to the vse of mā to be holyar or vnholyar one than an other, whether it be meate, clothinge, or any suche lyke thing. And as to them y^e be pure christians nothing is vncleane, so to the Jewes whose myndes are fylthye nothings is pure and cleane not so muche as those that the lawe permytteth to them for cleane. For seynge they haue not trust in him who after the openyng of the gospel would not haue these thinges to be obserued after the fleshly and lyterall sense, but to be referred to the workes of the soule, what thing can be pure to them, whose myndes are infected with mysbeleue, and their lyfe defyled with inordinate waste, ambicion, couetyse and other vices?

The texte.

¶ They confesse that they knowe god, but with the deades they denye him seyng that they are abominable and dysobedient and vnape to euery good worke.

They vpholde the lawe with to the and nayle, and yet they wote not what the lawe meaneth. They haue their prep^oce circumcysed, but the mynde within is vncircumcysed. They go into y^e temple with handes and fete wasshed, but the soule and conscience is vnwassed. They kepe their Sabbothe holy frō bodyly

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workes, but in y^e meane time they haue their breaste vnquieted with hatered an|ger, and other infections of the sowle. They feare to be contaminate yf they eate eyther porke or pigge, but they thinke themselues cleane whan they with gredy eares ^oea^oe foule communication, and back byting of other. They thinke them selves defyled, yf they touche caren, but yet they abhorre not to touche an hoore, or a thing that is stolen. They thinke it a fowle synne, yf they vse any garment of lynen and wole^o mengled together, but they stande not amysse in their owne conceite whan they haue theyr breast ouercouered with so many foule vyces. It is a great shame therfore to them to boaste them selues that they alone knowe god, seyng that they deny him in their deedes more thā any other. Do they not deny him whan they are so spotted with the fylthynes of the soule, that vnto moste men they are abominable, yea and

for their vnbelefe vntractable? And fynally whan in all the deades of true faythe wherby we should cause god to be mercifull to vs, they be farre worse than all other men be.

The seconde Chapter.

The texte.

¶ But speake thou the thinges whiche become wholsome learnyng. That the elder men be sobrr, sage, dyserete, sounde in the faithe, in loue, in pacieuce.

But let them go with their fables, let the naughtynes of these men moue the nothing at all, but that thou remembre thy dutie, and that thou speake those thinges that be in very deade mete for the iernynge of the gospell, that is to saye, y^e whiche maye make vs commendable before god for our pure myndes & manners, & declare that we be y^e disciples of Christ. Here y^e wilt aske me what thiges thei^e y^e I would haue theeso to speake and to instructe other in them. Thou shalt warne the elders of the people y^e they be sobre, watchfull, & dilygent to all godly workes. And that they ouercome the vnlustynes of their age, with y^e couragiousnes of faith. Besyde y^e they be graue, not playing the fooles lyke yonge men in their olde age, but that they vse sage maners that the youthe maye haue them in renerence and awe. Teache them to moderate them selves that they be not way warde and soone angry as the com| mune sorte of olde men is, but greatly commended not onely for the integrite of their faithe, but besyde for their charitable deades, and pacience in suffrynge of all aduersities, in especiall suche as happen to them for the gospell of Christ.

The texte.

¶ The elder wemen lyke wyse, that they be in suche raymente as becometh holynes, not beyng false accusats, not geuen to muche wyne, but that they teache honeste thinges to make the yonge wemen sobre mynded, to loue their husbandes, to loue their children, to be dyscret, chaste, housewyfely, good, obedyente to their husbandes, that the word of god be not euyll spoken of. Yong men lykewyse exhorte that they be sobre mynded.

On the same maner thou shalt warne olde wemen that they go apparayled after suche maner as becommeth them that wylbe named christian persones, they must not fynde fautes with the lyuyng of other, whiche faulte is peculiere to this sex and age. They must not be geuen to ouermuche drinkyng of wyne. How be it the vse of wyne must not be denyed to age, so y^e it be moderate. They must teache maydens and yong wemen suche thinges as be honest, no nycenes neyther euyll fasshions,

and so instructe them that they be wyse and loue theyr husbandes and childrē, that they be sobre and chaste, and kepars of their house and playe the good housewyfes. For this is the hyst prayse y^e can be in wemen, to be knowen to be subiecte and obedyent to their husbandes, that the name of God whose religion they professe, be not flaundered thorowe their lewde maners.

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For sithen we see the wyues of heathen men to behaue them selves
•yghte womanly in suche poyntes belongyng to womanhed, what shall the vnfaithful say whan they see our christen wemen worse in this behalfe thē their wemen are, seyng it becometh them in al good maners to excell other. Now what thing olde wemen must by thyne instruccion teache yong maydens and yong wyfes, that same shalte thou thy selfe teache yong men exhortynge them to be sobre and of moderate affeccions, that the heate of youthe ouerthrowe them not hedlonge into vice.

The texte.

¶ In all thinges shewe thy selfe an ensample of good worckes in thy doctrine with honestye, grauitie, and with y^e wholsome worde which cannot be rebuked: that he whiche withstandeth maye be a shamed hauyng no euyl thinge to saye of you.

And that thou mayest the more effectuously perswade these thinges, firste of all be thou thy selfe an example vnto them of honest doynges, in al that is the dutie of a true christian man to do. For no man doeth soner perswade men to folowe his doctrine, then he that doeth the same that he byddeth other men to do. Thou shalte therfore so teache the youthe, that together with thy doctryne thou shewe• thy selfe a lyuely example of a pure and vpright lyfe, corrupte with no maner of vyce at al. And that thou kepe suche grauitie that they haue theyr teacher in reuerence, and be afearred to offende him. Se therfore that thou moderate all thy lyfe and also thy wordes, that there maye nothinge be founde in the that maye be contemned, that not onely they whiche be vnder thy lore maye obey the, but also they whiche afore were against the gospell, maye be ashamed of their euyl saying, whan they shall se all thinges in the so withoute blame, that euen they that lye in wayte for the and seke all the meanes they can to get some occasion to laye somewhat against the, can fynde nothing at all to brynge their entent to passe, neyther in the nor in thyne.

The texte.

¶ Exhorte seruauntes to be obeyent vnto their owne masters, and to please them in all thinges, not answeyng againe, neyther to be pyckers, but y^e they shewe all good faith|fulnes, that they maye doe worshyp to the doctrine of god our saueour in all thinges.

Exhorte seruauntes that they be obediente to their masters and seruiceable in al thinges: leste they maye seame thorowe the profession of y^e christian faith, to be made worse than they were afore, and so by them, the naughtines of euyl parsons shalbe reproched to y^e gospell. Let them not therfore be full of answers against their maysters and euyl wyll to do their commaundementes, neither must they be pyckers, as the commune sorte of vnthrifty seruauntes be: that as they professe the faythe of Christe, lykewyse they declare them selves in all seruice to be done to their maysters to be dyligent and true, yea thoughe they maisters do but lytle deserue it of them. So that thorowe their honeste behauoure, they commende and set forthe the doctrine of our saueoure god, and that by them mo men maye be drawen to the folowyng therof, whan theyse suche as knowledge themselves to be christians to be more gentle and amyable then other, in all their conuersacion.

The texte.

¶ For the grace of god that bryngeth saluacion vnto all men hath appered and teacheth vs that we shoulde deny vngodlynnes and wordlye lustes, and that we should liue sobrelly, and righteously, and godlye in this presente worlde, lokyng for that blessed hope and ap|pearyng of the glorie of the great god and of oure saueour Iesu Christe, whiche gaue him selfe for vs to redeme vs from all vnrighteousnes, and to purge vs a peculyar people vnto him selfe, feruently geuen vnto good workes.

For in this thorowe the gospell, hath shyned the bountefulnes and exceding great mercy of god our saueour, whiche was afore vnknownen. And it hath not

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shyned onely to the lewes, but egallye to all men, not that nowe beyng

delyue|red from the burden of Moses lawe, we shoulde lyue after our owne wyll, but we be taught, that after that by baptisme the faultes of our lyfe afore passed be forgeuen vs, and that we swerynge to abyde in Christes doctrine, haue ones renounced and geuen vp wyeked relygion and worshypping of images, and al worldly desires, we shoulde so lyue hereafter in this worlde, that it may appere manifestly that we be truly new borne againe in Christe and made altogether other mē than we were afore. And where as we tofore were the seruantes of wic|kednes, synne an• fylthye concupiscence, we must from hence forthe kepe suche moderacion that we be in no wyse oppressed with the desyres of worldly thin|ges. Let vs so obserue the iustyce of liuyng, that we do good to euery man as muche as lyeth in vs, and that we hurte no man, that we maye nowe with a pure conscience geue that honour and worshyp to god that we gaue afore to deuyls. And thoughe paraduent are we be punished with pouertie, infamie, reuilynges, enprisonement, tormentes and dyuerse other euyls▪ yet let vs not thynke y• oure faith and godly lyuyng is baraine and vnfrutefull, nether let vs hunte after rewardes of this worlde, whiche in comparison of thinges to come, be neyther greate nor of any contynua•ce but let vs •oke for that greater rewarde of euer|lastyng ly•e which shall then chaunce, when after the ende of this worlde, in the whiche the membres of Christ be vexed with many afflictions and ignomies, god the father shall open his glorye and magnificence, in them that be his true worshyppers, all their miseries beyng cleane expussed. At the whiche tyme he shal not appeare humble but gloriouse, & terrible to the wycked. And together with y• father shal appeare in the same glorie, our lord & saueouer Iesus Christ, geuyng vnto his membres y• glorye of immortalitie, in y• which he now shyneth. He bycause no mā should mistruste his promyse, for this entente wittyngly and willingly came downe to bye amonge vs, and gaue him selfe wholly vnto vs, & beyng himselfe without any spote of synne he redemed vs with the pryce of his blode from the tyrannye of the deuyll, to whome we were thorowe our synfulnes made bonde, & so abolyshing our olde iniquites, he would make vnto him a newe peculyar people, which after his owne example should contemne y•euyls of this world, & treade downe y• entysemetes & giftes of it vnder their fete, & thorow the worckes of faythe get them the enheritaunce of euerlastyng glorye, which the same our redemer doth promyse to al that do sincerely kepe his most holy worde.

The texte.

¶ These thinges speake and exhorte, and rebuke with all feruentes of commaundyng. •e that no man despyse the.

These thinges, my Titus, whiche be a great deale wyde from the fables of the Iewes, speake them openly. Exhorte men to the folowing of them, and such as declyne and fall againe a syde, reproue them with most great

autoritie, that whome doctryne dothe not perswade, whome faire exhortacion dothe not moue, them a sharpe and earnest reprehension maye kepe in. For there be some faultes that must be healed by seuerite. Here therfore shewe forth the grauitie & autorite of a Byshop, and so behaue thy selfe, that no man maye haue a iuste cause to despyse the. Dysdayne and hie countenaunce must not be in the, but yet as often as neade requireth, thou must shewe thy selfe to be of autorite.

¶ The thirde chapter.

The texte.

¶ Warne them that they submitte thē selues to rule & power, that they obey the officers: that they be readye to euery good worke, that they speake euyl of no man, that they be no fighters but gentle, shewynge all mekenes vnto all men.

AS I would y^e al seruauntes should be to their Maysters yea though they be vnfaithful: euen suche I would haue christē men to be by thy moniciō to

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their princes, & vnto them, y^e are magistrates vnder them, though suche rulars vnder whō they be, are thē selves vnchristened. For this must in any wyse be talkē hede vnto, y^eno mā may by our maners take occasiō to alienate him selfe fro the gospel. But it would so come to passe, yf they which be head rulars shoulde perceyue y^e we by reason of y^e professiō y^e we haue takē, wer y^e more sediciouse and fierse, & les obedyēt to their cōmaūdemētes. For they would by & by lay y^e thing to y^e faulte of y^e gospel, & so more withdrawe their myndes frō y^e professiō therof. Warne them therfore y^e beleue in Christ, y^e they be neuer y^e more for al y^e fre from the lawes of princes & other magistrates, but they must y^e rather▪ bicause thei be christiās, be obediēt, & gladly do as thei be cōmaūded. And to be ready & prompt to euery good worke, y^emē may se them do y^e which is honest wyllingly, & not cō|strayned for feare of punyschement. If y^e gouernours do cōmaunde y^e whiche is rightful, it is great iniquitie, ●● very euyl ensample to disobey him y^e is the ●●● ouer al y^e other. But yf they cōmaūde & rule otherwyse then right is yf they opl|presse their subiectes ouer hardly, yf they cal to sore vpō them, yet softenes and sufferaūce is more comely for no man, thē it is for them that be the folowers of Christ. Whatsoeuer they cōmaūde y^e is not against y^e very true religiō of god, we must therin gladly obey. They wil peraduenture

take away our goodes▪ what then? for them groweth •s a greater
treasour of vertuous lyuing. The wil banysh vs out of y• controy. It
maketh no mater, for Christ is euery where ready to cōforte him
seruantes. Here {per}aduenture some mā wil say, what yf our princes be
heathen mē & worshippers of ydolles, cōtamine w^t open vices▪ ene|myes
to Christes faith? They y• be suche, be such to their owne harme, &
ieopar|dye. It is not our parte to cōdemne them. But, yf we can, to amende
them. And better they maye be induced to amēdemēt, by obediēce,
sufferaūce & exaamples of good lyuyng, thā by rebelliō & opprobrious
wordes. Let vs leaue thē to the•• iudge, & let vs remembre what is semely
for vs. Christ did praye for them y• re|uyled him, so far wyde was it y• he
would geue checke for checke. How is it th•n conueniēt y• his dysciples
(for al christiās be y•dysciples of Christ) should be con|tumeliouse
against any mā, as louers of stryfe & debate? Nay, they ought ralther after
y•example of him (whose name they professe) to be gentle, shewyng all
myldenes, not onely vnto honeste men & such as do wel deserue it, but
also vnto euery mā. To good mē bicause they deserue it, to euyl mē that
they may amende againe y•they haue not thorough our impacience a
worse opinion of our belefe▪ and whan we geue them iust occasion to be
moued with vs. Christian charitie suffereth all thinges, and in all thinges it
hath good hope.

The texte.

¶ For we our selves also wer somtyme folishe dysebediēt, deceiued, seruyng
diuerse lustes and voluptuosnes, lyuing in maliciousnes & enuye, full of hate,
hating one another.

And whā we se any suche y^t be out of y• waye, we must more pitie them,
thā ab|horte them. Which we shal y• soner do yf we call to remēbraūce y•
we were some|tyme such as they be now. Let vs not refuse thē bicause
they be euyl lyuers and wycked mē, but let vs helpe y• best y• we can, y•
they cease to be as they be, & begin to be lyke vs. Who called vs frō our
blyndenes? was it not y• fre clemēcie and great mercifulnes of god? The
same may also chaūge them, whan it shalbe his pleasure. And howbeit y•
we which of lewes enbrased y• gospel & became chri|stiās, wer no
worshippers of idolles, yet wer we afore our cōuersiō subiecte to o|ther
greuouse vices, beyng fooles, inobediēt, erring frō y• trueth, geuē to
diuerse appetites & lustes, ful of enuye, ful of malyce, grudging one at an
other, hating on another. To those so great euyls we were subiecte euen
vnder Moses lawe.

The texte.

But after that the kyndnes and loue of our sauour god to manwarde appeared, not by the deades of righteousnes which we wrought, but accordyng to his mercye he sauēd vs by the fountayne of the newe brythe, & renewing of the holy ghost which he shedde on vs aboundantly, thorow Iesus Christ our sauour, that we iustified by hys grace, should be made heyres according to the hope of eternall lyfe.

But that now for foles and dulleheddes, we be made sobre and wise, that for rebelles we are meke and tractable, that for men erryng outt of the way, we are made knowars of the trueth, that for the seruātes of iustes and voluptuousnes we be made glad keepers of ryghtuousnes, that for maliciouse we be made symple and courteouse, that for enuious men, we be made glad to do good to all men, that for haters we be made well wyllers euen to thē that hate vs, thys haue we neither by Moses lawe, nor yet by our owne merites, but by the free goodnes of God, by the which we coueite that all men, yf it be possyble, reioyse with vs in one commune saluation, and that the verite of the gospel may shine and geue lyght to all men as it hath geuen lyght to vs. For afore, we wandelred lyke blynde men in darkenes, as the vnbeleuers do styll. But nowe after that it is made open thorow the ghospell, howe greate the goodnes and charite of God the father (which is autor of our saluation) is to al men, now after that the darkenes of our former lyfe is put away, we haue obteyned true lyfe & saluation: not by the obseruation of the lawe, which had a certayne righteousnes in it, but yet of small efficacie to geue euerlastyng lyfe, but we haue obtained it thorowe the mere mercie of the Godhed. For by the holy fonte of baptisme, we benewe borne agayne and graffed into Christ the sonne of the euerlastyng falther, and beyng renewed by his spirite, we haue ceased to be carnall and haue begon to be spirituall. Therefore what so euer we be, we are altogether bounde to God for it, whiche into vs nothyng deseruing it hathe shed abundantlye his spirite, whiche the lawe coulede not geue. And he hath shed this his holye spirite into vs by Iesus Christ, by whom it hath pleased him most liberally to geue vs all thynges, that we beyng purged by hys benefite from oure olde synnes, should endeuour our selves by good workes to be made apte to receiue the inheritaunce of the lyfe that endureth for euer, of the whiche the doctrine of the gossell doeth put vs in a sure hope. Sence that we therefore were once milserable, and beyng nowe thorow the onely mercy of the Lorde delyuered from synne we hope for the crowne of euerlastyng lyfe with Christe, we muste haue pitie vpō other, & go aboute by al meanes, y^t God may also haue mercy on thē.

The texte.

This is a true saying. Of these thinges I wyll that thou certifie, that they whiche beleue in God, myght be diligent to go forwarde in good workes. For

these thynges are good and profitable vnto men.

Let a christian Byshop in the steade of lewishe fables tel these thynges to the people, for they are certaine and not to be doubted of. There remayneth no|thing more for vs to do, but that in all our cōuersation frō hence forth we shew our selves not vnmyndful of the great benefite y^t we haue receyued of God but that we lyue in all thinges accordyng to his godly pleasure, or els the professiō of christiandome & of the gospel wil nothyng aduaile vs. Wherefore I wil that thou assure al mē of these thinges, which greatly perteyne vnto our purpose, & confirme thē therin also, y[•] they whiche haue once beleued in God, y[•] by his free mercifulnes they haue bene redemed from their synnes, and that he will geue the crowne of immortalitie to all them whiche by vertuose and godly liuinge do studye to folowe Iesu Christe as nere as they are able, maye leade suche a lyfe, as maye seme not vnworthy of so greate profession and so hir promisses.

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Nowe they shall declare them selues to be true christians, yf they curse not the Ethnikes and the Iewes, nor saye euyl by them, but yf they be beneficial to al men, and by the affection that they haue to piety they reioyse to helpe all men. For these thynges shall not onelye ornate and commende the professyon of the gospell, as thynges of them selves honeste, but besyde that very profytable to drawe other to Christe, and to helpe other whiche be oppressed with any cala|mitie. The chiefe poynte of christiantie is to do good to all men, and by bene|fites euen the very wylde beastes are ouercome and made tame. Thou shalte therfore on suche wise speake and preache of these thynges, and not as one that is in any dowte of them, as some be whiche mouyng many questions seme to haue but a faynte beleue. But teache thou with greate confydence of counte|naunce and with greate stedfastnes of wordes, that euery man maye right well perceyue, that thou arte throwlye perswaded in that whiche thou doest laboure to perswade to other. Out of these thinges commethe no small frute of true re|ligion.

The texte.

Folyshe questyons, and genealogies, and braulyng, thorowe s[•]tyuinges about the lawe, auoyde: for they are vnprofitable and superfluous.

But folyshe and vnconnyng questions, and entangled genealogies, and contencious disputacions or rather warre vpon Moses lawe, whiche some followyng the trade of the Iewes do styrre vp to gette them a name

thereby and vantage, caste them away as superfluous and vuprofytable to the lyfe that is after the gospell. For what death it hurte good lyuyng, yf I knowe not why Moses graue can no where be founde? And whether it be as the Iewes do say lest he should be rayseed vp agayne by enchaunters? Or yf I knowe not howe many yeares Matusalem lyued? Or of what age Salomon was, whan he belgate Roboam? Why Moses did forbyd to eate the fleshe of swine? Why the Iewes do suppose, that the blode of a Wesell must with so great diligence be purged? And many other more folyshe than these. In the exposition whereof, what profiteth him to tary that hasteth to the rewarde of a true christian lyfe? These thynges must rather •e cutte away than declared, and they which pro|fesse them as excellent thynges, oughte more to be reprobued and sharplye re|buked than to be ouercome with disputacion.

The texte.

A man that is an auctor of sectes, after the firste and the seconde admonicion auoid▪ knowyng, that he (that is suche) is peruetted and synneth euen damned by him selfe.

If they whiche mayntaine suche supersticions as haue tofore bene mencio|ned, erre by symplenes, whan they be warned therof they wyll amende. But yf they do it of a purposed malice, eyther to get them a name, or for lucre, or for some other fylthy cause, than wyll they be ready to defende euen those thynges whiche they knowe to be false. These men whan thou hast once or twies rebulked them, yf they amende not, then auoyde them as sedicious and incurable persones, leste they do more harme whan they be prouoked, than they woulde doe yf they were let alone as men not regarded. Yea and lest it may turne to a worse inconuenience that they whiche cannot be brought into a better mynde, drawe him that goeth about to instructe them into the same errour that they be in. For what auayleth it to geue any oftenar to them the medicine of cortectiō yf there be no hope of remedy. An errour commynge onelye of the fraylenes of man, is remedied by one or two warnynges, but peruersitie is incurable and made worse by puttyng to of remedies. Therefore he that beyng once or twyes rebuked, abyde the neuertheles styffe in his opiniō, let him alone in his froward mynde, as a man quite ouerturned and paste all remedy.

Neyther hast thou any neade to laboure in the condemnyng of him, sythen he is condemned by his owne iudgement. If he peryshe, he is lost and cast away by his owne faulte. For he cannot laye this excuse for him: I was deceyued and went oute of the waye thorowe ignoraunce, no man warned me of myne •••oure. This excuse it but vayne. For what shal one

do to a sicke man that wil take no medicine? peradventure yf he were contemned and not passed on, he woulde wexe wyser. If he wyll not, yet the fewer resorte vnto him, the fewer shall the contagion of his madnes infecte.

The texte.

When I shall sende Artemas vnto the, or Tithycus, be diligente to come to me vnto Nicopolis: For I haue determined there to wynter. Bryng zenas the lawear, & Apollos en theyr iorney diligently, that nothyng be lackyng vnto them. And let oures also learne to cell in good woorkes, as farforth as nede requireth, that they be not vnfruteful. All that are with me, salute the. Grete them that loue vs in the fayth. Grace be with you all. Amen.

I woulde fayne haue the with me a fewe dayes, but I woulde not it should be to the damage of the christian congregacions in Crete which haue bene but late conuerted to the faith: and therefore they haue the more nede of a diligente ouerseate; whiche maye buylde vpon the foundation now all ready layed. Se therefore that thou mete with me at Nicopole. But come not afore I send Artemas or Tithicus to thee, to be there for thee in my steade, leste thy departing shoulde leue Crete destitute, and as it were an Orpheline. Thou shalte not neade to feare that I wyll in the meane tyme go any where els, and so thou to lese thy laboure. For I am purposed all this nexte wynter to be at Nicopole whiche is a citie of Trace. Whan Zenas sometyme a doctor of Moses law, but nowe a noble preacher of the ghospell, and Apollos whiche is a man greatlye approued in the doctrine of Christe, wyll departe from the, bryng them forthward with all the humanite that maye be, and see that they lacke nothyng that shalbe necessary for their iornaye. If these offices of humanitie be exhibited of the Ethnikes, that they doo for good maners sake brynge their frende onwarde on his iorney, and gyue him at his departyng sufficiently bothe of vytayles and otherthynges necessarye for him in his way: I thynke it very right that our men also whiche professe Christe, do learne to vse suche gentyle fashions, and to gyue due thanks to them that do deserue it. Not that they shuld make them riche with greate gyftes, but to geue them suche thinges as be necessarye for their lyuing, whan nede shall requyre. For seyng that they whiche do not knowe Christe, be yet taught of nature, to geue them thanks whiche haue done for them, truly it is very vnseemly, that christian men should be barayne and vnfruteful to them, of whom they haue receiued any good turne. As many as be here with me commende them vnto the. Do thou agayne comende me to as many there as loue me, not with worldely affeccion, but with Euan|gelicall and christian loue, whiche the commune profession of faythe doeth engendre in vs. The free beneficence of Goddes mercy be with you all for euer.

Amen.

¶ Thus endeth the paraphrase vpon the Epistle of S. Paule to Titus.